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will give security to its members. And this "involves much more than the simple execution of the criminal law; it involves the support of agencies for prevention, education, and reformation." The character and circumstances of the offender, therefore, may not be left out of account. "For the growth of the social order depends upon the growth of the corresponding social instincts. . . . The moral requirement in regard to the criminal law is, therefore, essentially that it should be such a law as is favorable, when considered in connection with the whole order, to the strength and development of the existing morality." Deterrence should, therefore, be regarded as "including or coinciding with reformation, as indicating a part of the general system of moral pressure by which the classes exposed to temptation may be gradually raised in the scale of civilization."

Enough has, perhaps, been said to show the interest attaching to the essays in these two volumes, as well as their general point of view. On such subjects it is inevitable that Mr. Stephen should often repeat what has been said before; but he never does so without himself adding point and felicity of phrase to the familiar doctrine. The addresses to which reference has not been made above are on science and politics, the sphere of political economy, social equality, ethics and the struggle for existence, heredity, the duties of authors, the vanity of philosophizing, forgotten benefactors. I must content myself here with enumerating the titles. It is almost superfluous to say that they will all repay reading.

One remark remains to be made which may, I fear, appear ungracious. But it is part of the duty of a reviewer to point out that the contents of the volumes, however excellent as Ethical addresses, do not justify the title of "Social Rights and Duties." It is a good title, and every reader of these addresses would welcome a treatise from Mr. Stephen which fairly covered the field. But it is certainly misleading where it stands.

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AN ETHICAL MOVEMENT. A Volume of Lectures. By W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. New York and London: Macmillan & Co., 1896. Pp. 349.

These sixteen lectures give an admirable illustration of the scope and spirit of that Ethical Movement to which Mr. Sheldon is devoted. They are especially to be commended to those who have

been accustomed to draw a hard and fast line between ethics and religion. Such a line is possible in certain stages of development, but one cannot read such a lecture as that entitled, "Being Religious—what it means to an Ethical Idealist," without being convinced that as the highest religion is ethical in its emphasis, so the truest ethical insight is religious.

Mr. Sheldon calls his discourses "lectures," and they have a breadth of treatment and freedom from conventionalism that distinguish them from the ordinary sermon. And yet in the best sense of the word they are sermons. They aim not at the exposition of ethical theory, but at practical guidance. They are concerned with conduct, but still more with the character out of which right conduct comes. Mr. Sheldon is distinctly a preacher, after the order of Channing and Martineau, and addresses himself always to those who desire "to live in the spirit." The questions discussed are those which come inevitably to those who would live such a life, under the conditions of free thought.

Very helpful and wise are the lectures which are devoted to the cultivation of tolerance; if that is not too cold a word to express the sympathetic attitude which Mr. Sheldon would have us assume to the religious beliefs of others. "The world," he says, "is not ripe for a uniform religion or a uniform church." He is not satisfied with mere latitudinarianism with its suave complacency. "People like to dally with religion as they do with art. They call it 'being broad' and 'seeing all sides,' when in reality they do not see any side of the subject at all." The unity for which he pleads is that which only comes through deeper experience.

In the lecture on "The Ethical Christ," Mr. Sheldon, after an ungrudging acknowledgment of the beauty of the Christ ideal, says, "and yet we make a mistake when thinking of this as a complete example of the Ethical Ideal." The Christ picture, he says, took shape when "the ideal aspect most called for was passive endurance, heroic submissiveness, gentle humility." In our time other elements are needed in addition to these; we must recognize the need of the "aggressive energy, the determined will, the venturesome mind."

In the treatment of marriage, the family, law, and private property, while the conclusions are conservative, the method is radical. The roots of these institutions are ethical, and their continued growth is dependent on obedience to ethical laws.

It is not often that one comes upon a book at once so sound and

so suggestive. It gives us what we should expect after reading the words of the preface. "The attitude taken in the volume is neither that purely of the scholar nor that of a man wholly immersed in practical life. A teacher in ethics or religion occupies a position between these two classes. He will read extensively and think a great deal; but his deepest convictions and beliefs will be shaped while he is seeking to apply his reading or thinking to the questions of life as they come up from day to day."

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THE PHILOSOPHY OF BELIEF; OR, LAW IN CHRISTIAN THEOLOGY.

By The Duke of Argyll, K.G., K.T. London: John Murray, Albemarle Street, 1896. Pp. xxii., 555.

In this very remarkable and interesting work the Duke of Argyll argues that natural teleology is the indispensable basis of religion, and that Christianity, which alone fits this basis, furnishes the only completely rational theory of conduct. Thus teleology bears the weight of our author's whole superstructure of belief.

Two methods are open to the natural teleologist. He may reason from the conception of the world as a world of law, and proceed deductively to show that not a sparrow can fall to the ground without the will of a controlling providence; or else he may reason from particular facts of adaptation, especially in the organic world, and conclude that mind is supreme in nature. The Duke, having in his "Reign of Law" sufficiently developed the former method, proceeds in the work before us chiefly or solely upon the latter. He contends, on the one hand, that purposiveness—the true criterion of mind—is not merely inferred, but directly perceived in organic forms and processes; that mankind have always, as a rule, perceived it; and that this perception is indelibly recorded in the etymology and grammatical structure of language. On the other hand, he wages war with certain naturalistic writers who, ignoring or not perceiving what the vast majority of mankind perceive, deny all knowledge of natural purposiveness, and discount its alleged evidence as the result of mere misconstruction. These writers the Duke charges with "garbling" the report which they should give of the phenomena of organic life, with inconsistency, or even with "conscious and deliberate juggling with words."

It is well known that the teleological argument in all its forms has been for centuries the theme of discussion and criticism. Kant